

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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Price One Penny.

MINUTES OF A GENERAL COUNCIL
HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
FRIDAY, JANUARY 5, 1866.

(Continued from page 53.)

4 p.m.

Council opened by singing the hymn,
"Come, all ye sons of God." Prayer
by Elder Abram Hatch.

After the hymn commencing,
"Praise to the man who communed
with Jehovah," had been sung, Presi-
dent Young read list of releases, chan-
ges and appointments. The brethren
sustained the different changes unani-
mously. He next read number of
ships chartered and Saints who had
sailed in them, since the introduction
of the Gospel into this country. He
then said—The covenants which we
have made ought to be kept inviolate;
and if so, and we remain faithful, no
temptation that may be brought to
bear upon us, can overthrow us or
cause us to swerve from our integrity.
No one can neglect the duties devolving
upon him and yet prove faithful, and
go home to Zion with his garments
clean. There are some things which
it behoves us to be on our guard
against; for example, the use of to-
bacco and other stimulants. I know

that a man is better without these
than with them; besides, we do not
require them as an assistance in dis-
charging our duties rightly. If we
partly covenant with the Lord to stop
using them, and then break that cove-
nant, his Spirit is grieved with us;
and when we open the door for them,
we, at the same time, pave the way
for the entrance of others. And, above
all other considerations, it is not right
in the eyes of the Almighty that those
who go forth to a fallen world to
preach the principles of the Gospel,
should use the very things which are
practiced so much by men. There will
be but few of us left here shortly, and
we have to redouble our exertions,
strain every nerve, and permit no lack
of duty on our part to mar our pro-
gress or destroy the influence which
we wield. I am not afraid of any
effort that may be made by the Adver-
sary to overthrow the Work in these
lands proving successful; but, aware
that the temptations which are abroad
will worm themselves into our hearts

We stand on the edge of a precipice, and the gulf beneath is yawning to receive us, if we are not continually watching our steps. If we love the Almighty, love his kingdom, love to labor in that kingdom, we ought to be faithful. It might be said it is selfishness which causes us to labor well, in the hope of a future reward; but, if this is the motive, some of us are not very selfish. Have you striven diligently, and with all your might, to upbuild the kingdom? If not, the angels of heaven, holy beings, all good men in heaven and in earth, implore you to be faithful. Our deeds are not done in darkness, they are recorded in the archives of eternity, and, how can we be so regardless of the Almighty and of our friends, as to stray from the path of virtue, knowing, that when we do stray from that path, we have to strive twofold more earnestly than before to return again? We hold in our hands the blessings which ancient men longed to possess, which Apostles and Prophets waited and hoped and prayed for, and yet we scatter them broadcast around us, valuing them no more than the dust beneath our feet. But, if you desire to keep the commandments of God, nothing can overcome you; because, no outside pressure can affect you like an inward enemy. If we are true to ourselves and to our God, it is all that is required of us. If we are weak, let us pray for strength, and if we really are determined to let the desire to serve the Lord predominate over every other feeling, then, that is the time he will bless us.

The race is not always to the swift, nor the battle to the strong. Some of the brethren preach eloquently; but, often a simple testimony is more powerful than an eloquent discourse, if a man has the Spirit of God within him, and testifies that that God has spoken and revealed himself from the heavens. This is not the place to make men and women perfect in their knowledge of the plan of salvation; for, after having entered in by the door, they must next gather to Zion. Teach the Saints how to live here that they may be enabled to get there, and tell them that the Lord will not be responsible if a plague should enter

the houses of any who have neglected their opportunities, and sweep them off. They cannot reject the principle of gathering with impunity. Is there any difference betwixt a man being baptized, and afterwards refusing to have hands laid upon him, than, in him, after receiving these ordinances, rejecting the principle of gathering, seeing that the latter is equally as essential to, and necessary for his salvation, as the former? If we can perceive that there are not so many Saints in these lands, and that the Mission is gradually becoming smaller, we can also see that the Lord is withdrawing his Spirit from the people, and that the way of deliverance will soon be closed up. The nations have been warned faithfully of the judgments that are coming upon them, and I wish to see the spirit of gathering increase amongst the Saints, so that they may receive salvation from both temporal and spiritual evils; although, when the time comes that the anger of Heaven is poured out upon the world, those who have striven to make their escape and been unable to, will be preserved by the power of God. Let no one despair of the ultimate triumph of this Work, or of his salvation, if faithful and obedient. The Lord is as able to deliver us now as he was in Missouri; He is the same God, and watches over us as he did over our fathers. Our only hope of salvation lies in the constant performance of our duties. You who are young, are laying a foundation here, on which a superstructure will be reared that will stand forever; but, if you attempt to build on the foundation you are laying in this country, and it should be unstable, you shall surely fail. I do not look altogether at what we accomplish to-day, but what we are fitting and preparing ourselves for in the future; and if, as we believe, God is about to break up nations and empires, and establish Zion in power and glory, when that time comes, if we have not been faithful to-day, we will not receive the reward of obedience, nor enter into the mansions prepared for the righteous. May the Lord bless you. Amen.

The hymn was then sung, "Oh say, what is truth," &c.

President Charles Widerborg then arose and said—I am happy at having the privilege of standing before you, and pray that God may guide me by his Spirit in what I am about to say, that I may speak according to truth in reporting my labors. You are all aware that I am located in the north of Europe. I was born in Gottenburg, and was advanced in years when I began to study the English language; and, therefore, if I make any blunders in the construction of my sentences, you must bear with me. With regard to the Work of God, I feel well and thankful that I am a partaker in those blessings which have been revealed from heaven. I was honest in my religious belief before embracing the Gospel, but, when I heard the Elders of Israel preach the Gospel of salvation in Norway, I felt a change come over me, and I have often felt thankful that I was permitted to see the simple truth as represented by them. It is impossible for me to describe the happiness that I experienced when my eyes were opened and I could see plainly that God had raised up Prophets and Apostles as in former days. When I embraced the Gospel, I felt like a child, but I advanced step by step in my knowledge of the truth. I have felt happy in proclaiming the Gospel to my fellow countrymen. I was happy, also, when put in prison for preaching the Gospel, and fed on bread and water. When confined there, I read some of the works of the Church in English for the first time, and the days passed by swiftly. I tried to be obedient to the servants of God, and was blessed in so doing; for after a time I was called upon to assist in editing the SCANDINAVIAN STAR. I was appointed a Travelling Elder in the year 1858, and was afterwards called to preside over the Mission. I labored altogether betwixt seven and eight years in the ministry, and then went to Zion. I did not go there in order that I might receive a testimony to the truth, for I already possessed one; but wished to go in order that I might become prepared to do more work, as I felt that my mission in my native country was not finished, but that I had yet to testify to thousands of the truths of heaven. I

know that God's authority is on the earth; that those men who stand at the head of the Church are chosen by the voice of his Spirit; that no power neither on earth nor in hell can harm them, and that they will live to do the work assigned them. As has been already said, if we build on a good foundation we will stand; still, although we should go astray, the Work will still roll onward, increase and triumph. In the year 1864 it was my lot to return to the land of my birth. Had I consulted my personal feelings, I would have remained with the people of God; but, I knew I was engaged in a good cause, and left my family in the hands of the Church, feeling glad to have the privilege of continuing my labors and being an instrument in striving to bless mankind. I love those old nations; many people in them have done good to me, while others have turned their backs upon me; still, I feel to bless all who will hearken to the words of life. My field of labor embraces Sweden, Norway and Denmark. These nations are not so corrupt as many others in Europe; yet, when we leave them for a time, and then return to them, we find that they are going back quickly into darkness and sin. There are, however, honest souls there, whose bondage the Lord is breaking, and they are innocent people compared with many others. Although many different dialects are spoken, they all understand each other. Elders Sprague, Sharp, Felt, Gee and Brown, from Zion, have labored with me in the Mission; they are good men, and have been faithful in their labors. For some time I had very few Elders travelling with me. Most of the native brethren had to leave the country to escape being drafted into the army during the war betwixt Denmark and Prussia. Some of them, however, were forced to enlist, but they were all preserved with one or two exceptions. I had been wishing for the assistance of some of the Elders from Zion, when I received a letter from Liverpool from Presidents Wells and Young, stating that a number were coming who belonged to the country. When they arrived in Denmark, many of their former friends were surprised to see

them returning to their native land. They are men in whom the Spirit of the Lord reigns, and are doing a good work in the several fields to which they have been assigned, although it needs more preaching to convince the people now than it did formerly. The Scandinavian Mission comprises ten Conferences. We have baptized during the past year, in Denmark, 533, in Sweden, 331, in Norway, 116, making a total of 1010. We also emigrated by the last emigration—Danes, 268; Swedes, 224; Norwegians, 64; Germans, 2; making a total of 558. Our number of members, including officers, is as follows—Denmark, 2851, Sweden, 1556, and Norway, 981, making an aggregate of 5388.

It would be superfluous for me to multiply words, being necessarily imperfect in the English language, but I pray that we may go home to Zion

honorably, and with the approbation of the servants of God. I rejoice at the instructions which have been given here, and will try to carry the Spirit that is present with me to my field of labor, and diffuse it amongst the people there. May God bless you. Amen.

President Young then proposed that William Edgar Townsend be ordained an Elder in the Church of Jesus Christ of Latter-day Saints, which was unanimously agreed to, and brother Townsend was ordained accordingly.

Elder Charles W. Penrose sang his song, "O, would'st thou from bondage and strife be free?"

President Young intimated that the Council would continue until the Lord should say by his Spirit, It is enough.

Elder S. W. Sears sang, "My loved ones at home."

Council adjourned at 7 p.m.

(To be continued.)

BAD FOR THEM.

(From the Salt Lake Daily Telegraph.)

We have occasionally alluded to the fact that crime, corruption, and, in several respects, degeneracy, have been prevailing of late throughout the Union, outside of Utah, of course; for although crime and many species of corruption strenuously endeavor to show themselves in this Territory, yet such is the native virtue of the people and the strength of public sentiment, that criminal perpetrations are kept pretty well under, rendering Utah a delightful oasis of morality in the midst of the very decided and very general demoralization of the times.

Now mark you, we do not rest these generalizations upon our own dicta. We give, from time to time, the confessions of authorities outside of Utah, who are supposed to be in some degree trustworthy; who, at least, have simple means of knowing whereof they speak. We give another testimony of this kind from the *Sacramento Bee*, a respectable paper and well got up. The *Bee* gives a pretty sharply outlined picture of the state of things existing, a picture by no means flatter-

ing to the boasted progress of the religion and civilization of the day, but we can't help it if the picture is not flattering, can we? It is all in spite of our earnest exhortations and scrupulous example.

The *Bee* says that this is especially the age of churches—that people are in the habit of flattering themselves with the assurance, now grown stereotyped, that civilization is daily extending its conquests, carrying with it the Bible and the school-house; yet, how can the sad fact be accounted for, that vice is continually on the increase, and is so popular that the utmost efforts of the respectable portion of society are utterly inefficient to counteract its ravages?

The *Bee* talks of parallels suggestive of Dick Turpin and Claude Duval times, and says that the city suffers alike with the country under the present state of morals, which the *Bee* fears is quite equal to the most forbidding features of the darkest ages; that it is idle to assert that a remedy for this exists in the laws, and that

non-enforcement of them is the cause that humanity in the United States of America is no better than it is ; that where virtue is the predominating characteristic of a people, there is very little difficulty in enforcing a due observance of the ordinances ; that it can only be because a considerable proportion of the people are given to vice themselves, while others, for the sake of profit or political influence, are induced to wink at the derelictions of their erring neighbors, that crime and sin have acquired the impunity they now enjoy ; that whenever the law-givers, and occasionally the clergy themselves, set the example in wrongdoing, can it be wondered at that the multitude go astray ?

The *Bee* edifyingly continues and affirms that the rural districts have their social evils, and enough of them, Heaven knows, but it is in the city that the arch-enemy of the race has established his dominion, and gathers in his victims by the score ; that the student Faustus has his prototypes by the thousands, and human souls are as common an article in the market as the necessities of life or mining stocks ; that the sense of security once conferred by the laws is gradually growing fainter and more faint ; that money alone, and that in unstinted quantities, can produce the desired amount of justice ; that bands of assassins exist, whose services, like those of the Thugs of India, may be procured for a pecuniary consideration ; that haunts of vice are so numerous that they meet the eye at every turn,

even in the most respectable thoroughfares, and "the law" takes no steps to abolish them ; that shameless women parade the streets invitingly in the open light of day ; that children are instructed as a business in all the vices of maturity ; that obscene prints and photographic monstrosities are in circulation in quantities which indicate how far the virus has penetrated the system ; that a cane top, a watch seal, or a breast-pin, may hide a piece of vulgarity which conveys the seeds of ruin to many an innocent soul ; that every possible encouragement is given to crime, and instead of being confined to its appropriate localities, it boldly thrusts itself upon the public notice at every turn, and so entangles itself with the very frame-work of society, that it is becoming difficult to draw the dividing line ; that, worse than all, it is painfully apparent that these classes are rapidly getting the upper-hand, and that a certain description of female influence sustains them in it ; that the Golden State is verging upon a condition of things that repels the intending immigrants, and enables the early days of El Dorado to shine all the brighter by the contrast ; that the evil is beyond the power of churches or legislatures to remedy, and, the *Bee* fears, must go unchecked either until the respectable classes are exorcised with their capital and influence from the State, or the citizens awoken to a sense of the gulf into which they are falling, and by a sudden reformation redeem the reputation they are losing.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 57.)

The engravings represent the front and back view. The front, from the absence of a beard and from the dress, we supposed to be the figure of a woman, and the countenance presents traits of individuality, leading to the supposition that it is a portrait.

The back is a different subject.

The head is in the centre, with complicated ornaments over it, the face broken, the border gracefully disposed, and at the foot are tablets of hieroglyphics. The altar is introduced on one side, and consists of four large heads strangely grouped together, so as not to be easily made out. It could

not be introduced in its proper place without hiding the lower part of the "idol." In drawing the front, Mr. Catherwood always stood between the altar and the "idol."

A little behind this is a monument one of the most beautiful in Copan, and in workmanship equal to the finest Egyptian sculpture. Indeed, it would be impossible, with the best instruments of modern times, to cut stones more perfectly. It stands at the foot of a wall of steps, with only the head and part of the breast rising above the earth. The rest is buried, and probably as perfect as the portion which is now visible. When we first discovered it, it was buried up to the eyes. Arrested by the beauty of the sculpture, and by its solemn and mournful position, we commenced excavating. As the ground was level up to that mark, the excavation was made by loosening the earth with the machete, and scooping it out with the hands. As we proceeded, the earth formed a wall around and increased the labor. The Indians struck so carelessly with their machetes, that, afraid to let them work near the stone, we cleared it with our own hands. It was impossible, however, to continue; the earth was matted together by roots which entwined and bound the monument. It required a complete throwing out of the earth for ten or twelve feet around; and without proper tools, and afraid of injuring the sculpture, we preferred to let it remain, to be excavated by ourselves at some future time, or by some future traveller. Whoever he may be I almost envy him the satisfaction of doing it.

Toward the south, at a distance of fifty feet, is a mass of fallen sculpture, with an altar; and at ninety feet distance is a statue standing with its front to the east, twelve feet high and three feet square, on an oblong pedestal seven feet in front, and six feet two inches on the sides. Before it, at a distance of eight feet three inches, is an altar five feet eight inches long, three feet eight inches broad, and four feet high.

The face of this idol is decidedly that of a man. The beard is of a curious fashion, and joined to the mustache and hair. The ears are

large, though not resembling nature; the expression is grand, the mouth partly open, and the eyeballs seem starting from the sockets; the intention of the sculptor seems to have been to excite terror. The feet are ornamented with sandals, probably of the skins of some wild animals, in the fashion of that day.

The back of another monument contrasts remarkably with the horrible portrait in front. It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze at it, and the more we gazed the more it grew upon us. Others seemed intended to inspire terror, and with their altars before them, sometimes suggested the idea of a blind, bigoted, and superstitious people, and sacrifices of human victims. This always left a pleasing impression; and there was a higher interest, for we considered that in its medallion tablets, the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city.

At a distance of 142 feet in a southeasterly direction is another idol. It stands at the foot of a wall rising in steps to the height of thirty or forty feet; originally much higher, but the rest fallen and in ruins. Its face is to the north; its height eleven feet nine inches, the breadth of its sides three feet, and the pedestal is seven feet square. Before it, at a distance of twelve feet, is a colossal altar. It is of good workmanship, and has been painted red, though scarcely any vestige of the paint remains, and the surface is time-worn.

The back of this idol consists of tablets, each containing two figures oddly grouped together, ill-formed, in some cases with hideous heads, while in others the natural countenance is preserved. The ornaments, diadems and dresses are interesting, but what these personages are doing or suffering it is impossible to make out. This statue had suffered so much from the action of time and weather, that it was not always easy to make out the characters, the light being in all cases

very bad, and coming through irregular openings among the branches of trees.

The stone of which all these altars and statues are made, is a soft grit-stone from the quarries before referred to. At the quarries we observed many blocks with hard flint-stones distributed through them, which had been rejected by the workmen after they were quarried out. The back of this monument had contained two. Between the second and third tablets, the flint has been picked out, and the sculpture is blurred; the other, in the last row but one from the bottom, remains untouched. An inference from this is, that the sculptor had no instruments with which he could cut so hard a stone, and, consequently that iron was unknown. We had, of course, directed our searches and inquiries particularly to this point, but did not find any pieces of iron or other metal, nor could we hear of any having ever been found there. Don Miguel had a collection of chay or flint stones, cut in the shape of arrow-heads, which *he* thought—and Don Miguel was no fool—were the instruments employed. They were sufficiently hard to scratch into the stone. Perhaps by men accustomed to the use of them, the whole of these deep relief ornaments might have been scratched, but the chay stones themselves looked as if they had been cut by metal.

At the distance of 120 feet north is a monument which, unhappily, is fallen and broken. In sculpture it is the same with the beautiful half-buried monument before given, and, I repeat it, in workmanship equal to the best remains of Egyptian art. The fallen part was completely bound to the earth by vines and creepers, and before it could be drawn it was necessary to unlace them, and tear the fibres out of the crevices. The paint is very perfect, and has preserved the stone, which makes it more to be regretted that it is broken. The altar is buried with the top barely visible, which, by excavating, we made out to represent the back of a tortoise.

The next engravings exhibit the front, back, and one of the sides of a monument, distant twenty feet from the last. It is twelve feet high, four feet on one side, three feet four inches

on the other, and stands on a pedestal seven feet square, with its front to the west. There is no altar visible; probably it is broken and buried. The front view seems a portrait, probably, of some deified king or hero. The two ornaments at the top look like the trunks of elephants, an animal unknown in that country. The crocodile's head is seven feet from it, but appears to have no connection with it. This is four feet out of the ground, and is given in the plate as one of the many fragments found among the ruins.

The back presents an entirely different subject from the front. At the top is a figure sitting cross-legged, almost buried under an enormous head-dress, and three of the compartments contain tablets of hieroglyphics.

At a distance of twenty-eight feet in the same direction is a statue which is fallen, and lies on its back, with a tree across it nearly lengthwise, leaving visible only the outline, feet and sandals, both of which are well sculptured. Opposite is a circular altar with two grooves at the top, three feet high, and five feet six inches in diameter.

Of the moral effect of the monuments themselves, standing as they do in the depths of a tropical forest, silent and solemn, strange in design, excellent in sculpture, rich in ornament, different from the works of any other people; their uses and purposes, their whole history so entirely unknown, with hieroglyphics explaining all, but perfectly unintelligible, we do not pretend to convey any idea. Often the imagination was pained in gazing at them. The tone which pervades the ruins is that of deep solemnity. An imaginative mind might be infected with superstitious feelings. From constantly calling them by that name in our intercourse with the Indians, we regarded these solemn memorials as "idols"—deified kings and heroes—objects of adoration and ceremonial worship. We did not find on either of the monuments or sculptured fragments any delineations of human, or, in fact, any other kind of sacrifice, but had no doubt that the large sculptured stone invariably found before each "idol" was employed as a

sacrificial altar. The form of sculpture most frequently met with was a Death's head,—sometimes the principal ornament, and sometimes only accessory; whole rows of them on the outer wall, adding gloom to the mystery of the place, keeping before the eyes of the living, death and the grave, presenting the idea of a holy city—the Mecca or Jerusalem of an unknown people.

In regard to the age of this desolate

city we shall not at present offer any conjecture, although it can hardly be doubted that its history is graven on its monuments. No Champollion has yet brought to them the energies of his inquiring mind. Who shall read them?

"Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, 'Here was, or is,' where all was
doubly night?"

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 3, 1866.

PERILOUS TIMES, AND SALVATION OFFERED.

It is a point conceded by many learned men of the day, that these are perilous times in which we live—that the Almighty is about to empty the earth of its wickedness, and usher in a reign of peace and righteousness, rewarding the faithful, and punishing the hypocrite and the unbeliever. In order to see how perfectly the Latter-day Saints agree with the men who speak thus, and whom the world beholds with respect, one has only to read the numerous revelations given through the Prophet Joseph Smith, and published for a quarter of a century. But still there is a mystery connected with the Work of the last days which those learned men, of whom we have been speaking, do not comprehend, and if we could speak with the voice of an angel, we would sound it in their ears until they were compelled to hear the great message sent unto every nation, kindred, tongue and people. Our voice cannot reach far, but we cry unto all those who will hear, The words of those learned men are true; the world is dying; the Lord is about to institute a reign of righteousness on the new world beheld by John the Revelator; the great plan for the salvation of His children—to prepare them for taking possession of all that has been created for the happiness of man—is begun, and it is the full development of that plan whereby salvation can be obtained in "these perilous times" that the Latter-day Elders carry forth, and have so often taught in the chief cities of the world.

Theologians have, however, failed to comprehend the way prepared for the

escape of the honest ; still, they acknowledge the necessity of the Lord coming out of his hiding place, but will not admit the necessity of modern revelation to designate a place of safety, while His indignation shall sweep off the nations of the earth who will not listen to the testimony of His servants. We quote a few sentences from the writings of the Rev. Octavius Winslow, D.D. :—"The days we live in are eventful. The times are perilous. The signs thickening and darkening around us are deeply and fearfully significant. We are standing on the eve of events perhaps more awful than the world has ever seen. A period of glory for the church brighter than has yet shone upon her, and a period of woe to the world more dark than has yet cast its shadows upon it, seems rapidly approaching." We feel at liberty to endorse every sentiment here expressed, but have a few questions to ask our reverend friend. What particular sect of the many constitutes the church, and what class the world, who are at once to receive this great exaltation and this utter overthrow ? The writer fails to make these points clear to our understanding. Are we to consider the divided masses who call themselves Protestant, "The church," and entirely exclude the Romish millions ? Only last night we had a sample of the unity that prevails among the ministers of the Church of England. A meeting was called of those who wish to uphold the principles of Protestantism, to form a society for the purpose of thoroughly checking the innovations in worship being made by the High Church men. Probably more than a score of reverend's, L.L. D.'s and D.D.'s, were present, to address the numerous congregation assembled to sanction whatever might be proposed by their shepherds for the benefit of the flock. Scarcely were prayers over, and the business for which the meeting was called presented, than dissension sprung up in their midst, and the tumult that ensued reminds one of the stormy days of the American Congress. The meeting was finally dismissed amid the groans and hisses of the multitude, and clergymen shouting, "liars," "wolves," &c. These, surely, cannot be the followers of the meek and lowly Jesus. We are well aware that so-called religious unity exists only in name, and that, were it not for the strong arm of the law, religious toleration would be as little practiced by Catholics and Protestant towards each other, as it was prior to, and even since the Reformation. And although religion is made according to law in England, yet the Dissenter hates the Low Church man, and the High Church man despises both, and there is no unity found in them. If they were to be asked, How can these parties who hate each other be accepted of the Almighty ? they would reply, Jesus will accomplish that work for them at his second coming. When Lucifer, the son of the morning, offered to save all mankind, and not lose one soul, his plan was rejected because it deprived man of his agency ; and we have no idea that the plan has improved with age, or is any more acceptable now when proposed by the Christian world, than when it was submitted and condemned in the courts of heaven. "The church will experience a period of glory brighter than has yet shone upon her ;" but it will be that people who are laboring for those blessings, because they are more united, they comply with more heavenly principles, and the laws of God are more generally practiced by them. We may safely say there is not so much union now among Catholics or Protestants, as there was fifty years since ; and when we behold wrangling and contentions in the midst of those who profess

to be the followers of Christ, and see them becoming more degraded each day, reason can testify they are not to be the recipients of that glory spoken of.

CAUTION.—We have been requested to caution the Saints against a man, calling himself Dr. Musgrove, who has been trying to impose upon the members of the Sunderland Branch; stating that the Saints owe him more than £7 for medical services rendered. He is about five feet six inches in height; broad set; rather round shouldered and pock-pitted. He is attempting to get money, as well as board and lodging, from the Saints, telling them that he will shortly come into possession of a great amount of money, and will then be liberal to those who have assisted him.

NEWS FROM HOME.



We have received files of the *Daily Telegraph* up to the 19th of December last, and learn that matters are moving on prosperously in our Mountain Home. The *Telegraph* contains the full text of Governor Durkee's Message to the Legislative Assembly. It contrasts favorably with those of some of his predecessors, and lays down in a plain and business-like manner, his views upon what he considers the chief subjects on which the interests of the Territory require legislation. He reports the finances of the Territory as being in a highly satisfactory condition, and advocates a thorough organization of the Territorial militia. Speaking on the importance of the proper education of the people at large, and while admitting that owing to circumstances the time has not yet arrived when common schools can be free to all in that country, he suggests that school funds and taxation for school purposes should be instituted, subject to the approval of the Legislature. With reference to the mineral resources of the Territory, he seems to pay greater attention to those minerals which by their working will be most beneficial to the people, coal, iron and lead having the prominence given to them. Remarks are also made on the subjects of irrigation, turnpike roads, public highways, new postal routes, &c. The Council and House of Representatives of the Legislative Assembly met on the 11th of December. The Council was organized as follows:—George A. Smith, president; Patrick Lynch, secretary; John Smith, sergeant-at-arms; William D. Brown, messenger; Joseph Busby, foreman; Joseph Young, sen., chaplain. The House was organized as follows:—John Taylor, speaker; Thomas Bullock, chief clerk; Robert L. Campbell, assistant; Joseph C. Rich, sergeant-at-arms; George W. Slade, foreman; Franklin S. Richards, messenger; W. W. Phelps, chaplain.—The *Telegraph* has received a communication from San Francisco, from the Superintendent of the New Telegraph Line, stating that the line is being pushed forward as rapidly as circumstances will admit, and that all arrangements are made for its early completion to Great Salt Lake City in the spring.—In the *Deseret News* of the 7th of December, President Young announces that as it was formerly stated that, "Wherever

there is a Telegraphic Station established along the line, there will be one or two operators needed, and every Settlement that wishes to have such a station, should select one or two of its most suitable young men, and send them to this city this winter, with sufficient means, to go to school to learn the art of telegraphy," it will be an advantage for these scholars to commence their studies at the same time, and to accomplish this, they should all be here in readiness from all parts of the Territory on a stated day. The 15th of December has been appointed as the day when the school should open, and the pupils enter upon the acquirement of this art. The Bishops and all interested in this enterprise will please see that the necessary steps are taken to have the scholars here by the time mentioned. ✕

ABSTRACT OF CORRESPONDENCE.

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SCANDINAVIAN MISSION.—President Charles Widerborg, writing from Copenhagen on the 22nd ult., says:—"I arrived in my field of labor on the 16th inst., all safe and sound, somewhat tired in my body, but with renewed spirit, feeling to rejoice in contemplating the glorious days I enjoyed in the General Council at Birmingham, and in the associations of the Priesthood of God. I found all well here, and have resumed my labors with fervent spirit and with the determination, by the aid of the Lord Almighty, to carry out the instructions given."

LONDON DISTRICT.—Elder Nathaniel H. Felt, writing from London on the 22nd ult., says:—"We arrived in London all right, and found Elders Bullock and Thurber in good health and spirits, and all things progressing favorably. We separated to different parts of the Conference, Elder Bullock to Wandsworth, Thurber to Lambeth, Kimball to Paddington, Sprague to Whitechapel, and J. H. Felt and myself to Penton Street chapel. On the final arrival home, all reported first rate attendance, and close attention of strangers, of whom there were many. The prospects are good for many being added to the Church this present season, the spirit of emigration apparently giving impetus to the spirit of inquiry amongst outsiders."

CORRESPONDENCE.

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AMERICA.

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[Through the kindness of a friend, we have been privileged with the perusal of the following interesting letter from Elder Samuel W. Richards.—Ed.]

Great Salt Lake City, }
December 3, 1865. }

The retirement of private life with its accumulating business relations, seems to have almost weaned me from

habits of writing, or of frequent correspondence. This, I am satisfied, should not be so too much. Communion with friends should ever be desirable and esteemed as a pleasurable duty, especially when sensible of affording comfort thereby. We, here, are always glad to hear from any of you, and hope your relations here are such that you do not wish to entirely forget. A natural love for general

information with nearly all, will, I believe, justify me in spending a few moments informing you of the general condition of things here, and some of the circumstances that more or less interest the world.

The people of this Territory are abundantly supplied with all kinds of desirable food and provisions. Crops the past season have been good, the fruit crop large, and the importation of merchandize, and such articles as are not produced here, so large as to be almost beyond computation. From these facts you can readily understand the people are beyond want, or any of its train of evils. The steady and permanent growth and prosperity of this Territory is the theme of admiration with all passers by. Its development and temporal prosperity are not only rapid, but more permanent than any other Territory of the Union. They are based altogether upon agricultural interests, and these are not fluctuating like mining interests. Many Territories have grown very rapidly while mining has been productive, but as soon as those interests have failed, they have rapidly become impoverished and depopulated. Surrounding Territories are now supplied, and to a great extent maintained, by the products of this Territory. The amount of flour and fruit freighted from this to other Territories is almost incredible, and the amount of money invested in this business is vastly enriching many of our citizens, as well as merchants who deal in importation. There are many here who are able to pay Tithing on from fifty thousand to one hundred thousand dollars profit on one year's business; only one, however, has Tithed the latter amount to my knowledge, but many from the lesser amount upwards. Were these advantages only for the few, and the results of war, as has been the case in the States, it would be lamentable; but such is not the case, they are the results of peace and business prosperity, consequently, are blessings instead of evils. There has nothing occurred to disturb the universal quiet of this region. Indian depredations and horrible robberies have been frequent around, but this Territory has been nearly exempt from any inter-

ruptions of the kind. Only last Sunday we were informed, that in a Territory east of this, a passenger coach was attacked by Indians, six passengers and driver killed, much property destroyed at stations, and one man had his heart cut out, and afterwards his body burned. These cases are mostly in revenge of wrongs inflicted by the whites, which is very lamentable. The people of this Territory have universally treated the Indians with kindness, fed and clothed them; while other people have generally treated them not only with indifference, but in many cases with extreme cruelty, which accounts for atrocities committed by them in return. Their revenge is generally severe—savagely cruel.

Public enterprise is active. There is now being surveyed, and the poles and material being delivered upon the line, for a Telegraphic Line through the entire route of Settlements in this Territory from north to south, a distance of about 500 miles. This line is expected to be completed and in use next season. Its advantages, connecting nearly all the Settlements with this city, are obvious, and only in keeping with the general progress of the day in this country. A large commencement has this year been made on the canal which is to bring the waters of Utah Lake to this city, some thirty, odd, miles, by which thousands of acres of land now unproductive will be brought into use, and afford navigation from the Southern Settlements aiding the transportation of their products to this market city of this great inland world.

New roads are being surveyed and built, by which distances of travel are materially shortened and much improved. Cotton and sugar-cane are successfully raised, supplying a great demand. Large and really ornamental buildings are being rapidly reared, at costs of one hundred thousand dollars and upwards, and among these magnificent structures may be numbered our new Tabernacle, now being erected, with a span of arch for a roof seldom witnessed in the world for a covering.

But a few years ago, it was thought absolutely necessary for emigration to

this place to leave the frontier as early as grass would sustain teams, in order to get safely through the same season. Now, stations and supplies are so frequent along the route, that trains leave as late as in October, with the full expectation of arriving safely; and the once desolate Plains are now travelled every month in the year, with animals, in the full anticipation that only a few months will transpire before the shrill whistle of the steam engine rolling upon its iron track, will startle the wildness of these desert regions, and aid civilization in the fulfilment of its destiny to make Zion the joy of the whole earth. The lightning wire also will herald to thousands of her sons and daughters, the near approach of kindred and friends, pilgrims and wondering admirers, in fulfilment of the prophecies foretelling the gathering from all nations, to gaze upon her beauty, wonder at her glory, and worship in her Temple's courts. Even the *present* of this people and country is favorable, nay more, desirable; but their *future* is delightful to contemplate, in view of the full development of Heaven's devised purposes. Indeed,

Best are these souls whose hopes rely,
On Zion's destiny, and his
With eager haste, o'er land and sea,
To mingle with the pure and free.

But my sheet is getting nearly full, and I have scarcely alluded to very many things that would interest you; not even saying, as transpired on a certain former occasion, that where the Saints of God have assembled together to worship, there Satan was also found with them. We are not here without an opposing element in our midst, and round about our borders. We hear their howlings, dismal indeed, as that of ferocious wolves while hunting for prey at night, but none are dismayed thereby. We have been so long accustomed to their vain threats, that they fall unheeded upon our ears. They have tried to do so many things that were beyond their reach, that little respect is paid to their endeavors. Their good-will (!) to our institutions does not compare with ours, who have been so long familiar with them. Polygamy with them seems a most frightful scarecrow, but we can live, eat, and drink

with it. They cry terribly about the tyranny (!) of Brigham Young, which we have proved, for thirty years, to be very profitable, and even desirable. They organize societies to make inroads upon our rights, and stir up strife, but their efforts are so lightly appreciated by a peace-making people, that they find none to contend with them. They legislate and make laws to further their ends, and finding them inoperative, they become angry with their own folly. The arm lifted up vengefully falls palsied. Right and liberty still prevail, and ever will. The "cup of trembling" has passed from the Saints who fear God and keep his law, and they are onward and upward in spirit, faith and power.

The spiritual condition of the Saints in this Territory has been greatly improving for some time past. Frequent visits of the President and his travelling associates have increased the energy, faith and spirit of the people, and greatly strengthened that bond of Gospel brotherhood which unites us all as one, and makes Israel the people of God.

There are published in this city two daily papers, two semi-weekly, and one weekly paper. We get the news of what is transpiring at Washington, sometimes the same day, and sometimes later. We have four extensive banking houses, and they manage to get nearly all the gold and send it away; while the people are privileged to use the "greenbacks" for a circulating medium in nearly all their business transactions. There are regular lines of stage coaches running north, south, east and west from this city, carrying mails and passengers, and omnibuses running in our city streets. A fine bath-house has been erected this season, to which the waters of the warm spring have been conducted for the accommodation of the public. There are three theatres within the city limits. Flour can be bought for six dollars per 100 lbs. and less; potatoes are 75 cents. per bushel; and beef is selling for 7 and 8 cents per lb. on foot; pork by the hog, dressed, 30 cents. per lb. Produce, generally, is much lower than it was last year. Mechanics are scarce, and their labor is very high, ranging from four to eight

dollars a-day. A great number of teams will be sent down for the emigration next season. Our fall season has been very favorable for out-door business, and much building and other improvements have been accomplished. Presidents Young, Kimball and Wells, and the people generally, are healthful. In the winter season this city is filled with strangers, who come in from the surrounding mining districts to spend their time and their money more agreeably than they could elsewhere. They bring with them some of the accompaniments of outside civilization, so that our city is not so free from these as it was years ago.

ENGLAND.

Liverpool, Jan. 24, 1866.

President B. Young, jun.

Dear Brother,—I enclose a letter which I have written for the benefit of those who purpose emigrating to Zion this spring, thinking that it might probably be perused by them to advantage, and afford some hints that would prove useful to them on their journey.

I am, your brother,

WILLIAM B. PRESTON.

TO THE SAINTS WHO WILL EMIGRATE THIS SEASON.

It might be profitable to the Saints who anticipate emigrating this season, to drop them a few hints with regard to their trip to Utah. Those who are expecting to be taken across the Plains in Church waggons, and have no means to pay for this, should not take extra weight. I have known many to take worthless articles, not because they needed them for present use, but, because they thought it would not cost much to carry them. The freight on extra luggage from New York to Wyoming, costs the Church hundreds of dollars yearly, to say nothing of every pound weight costing from fifteen to twenty cents freight across the Plains. Many do not think of the immense extra expense heaped upon the Trustee-in-Trust every year, by each one taking from twenty to one hundred pounds of extra baggage. This soon amounts to thousands of pounds, and then extra teams and wagons have to be purchased to draw it across the Plains, which cost ready money, without the proba-

bility of those who load them being able to pay it back at any early date.

I make these remarks to the Saints, that they may understand that their emigration from foreign lands is not accomplished without great expense, and with the hope that they will assist in lightening the expenses as much as possible, only taking such articles as are necessary for their comfort on the journey, unless they have the means to pay the freight, when, of course, they can take all they desire to. The Saints need not feel anxious to spend all the money they have before leaving this country, for they can spend a few pounds very profitably in purchasing articles that will be useful in crossing the Plains, as well as after getting home—such, for instance, as cooking utensils, water vessels, &c. It would also be very convenient if the Saints could get (those that are able) cotton cloth to make themselves tents; they would find them comfortable in crossing the Plains.

There is something rather novel in the idea, and yet it is real, of picking up two or three thousand persons in a country like this, and in a few weeks' travel landing them at Wyoming, on the Missouri river, over five thousand miles from here, in a country where the beauties of nature have been but little disturbed by civilization and art. The question may be asked with propriety, What are we to do after we get there, without any knowledge of the country or people, or what is necessary to do to make ourselves comfortable? I will answer one question by asking others. Have you brought with you the spirit of the Gospel of Christ? Have you learned to act in obedience to the dictation of the Priesthood? If so, let your hearts be comforted, for you will find those there who have anticipated your wants, and will tell you what to do that will be for your salvation.

It will be impossible for me to give in detail all the particulars necessary for a journey across the Plains, for every season brings its varying circumstances that have to be met as wisdom may dictate. The brethren sent from Utah to assist the emigration, are men of judgment and experience, acquainted with all the ups and

downs of a camp life, and will give such counsel from time to time, as will tend to the comfort and prosperity of the company as a whole, although they will not sacrifice the interests of the company to the caprices of a few individuals. The Saints will find that whatever else they may have left in their native land, or lost in crossing the ocean, or in being whirled over hundreds of miles of railroad in America, their traditions and characters, whether good or bad, will cling to them like moss to a tree. Those who have been disobedient and in the habit of finding fault, will, unless they are very humble and prayerful, find a

large field for exercising themselves in that habit, and would find fault with the best men on the earth because they cannot have everything to suit their own prepossessed notions, right or wrong. If you would be prospered and blessed, would have joy, peace and happiness in your journeyings, be prayerful and patient, exercising all the faith you can for your President, and all will be well. If you should fear that he is not doing right, redouble your diligence in prayer and faith before God in his behalf, and my testimony for it is, he will not go far enough wrong to materially affect the peace and happiness of the Saints.

SUMMARY OF NEWS.

ENGLAND.—A most distressing catastrophe occurred on the 23rd ult., in a coalpit near Wigan, thirty men and boys being killed by an explosion of fire-damp.

FRANCE.—The speech of the Emperor Napoleon at the opening of the French Legislative Chambers, has afforded to the correspondents of English and continental newspapers abundant matter for comment. The general impression created in Paris by the Imperial speech is said to be very favorable, particularly by those portions which show that the foreign policy of the Emperor is confined to non-intervention in the affairs of European States, and that foreign expeditions are to be withdrawn as early as convenient. The determination to recall the French troops from Mexico, has given great satisfaction to all parties in Paris connected with the Government of the United States, for the evacuation of Mexico by the French troops removes at once all difficulties between the Governments of the United States and of France, and thereby assures the French people that their vast commercial transactions with America are secured from all danger.

* AMERICA.—The diplomatic correspondence concerning Mexico has been submitted to Congress. It appears that Mr. Seward informed Mr. Bigelow, the American minister at Paris, that the peaceful relations between the United States and France would be jeopardised, unless the latter desisted from prosecuting armed intervention in Mexico, and he added that even if the French troops were withdrawn, the United States would not recognize Maximilian. In a confidential letter to the French minister at Washington, the French Minister for Foreign Affairs gave an assurance that the Emperor Napoleon would withdraw the French troops as soon as circumstances permitted, but wished to obtain from the United States a promise that they would not impede the consolidation of the new order of things in Mexico, and that they would recognize Maximilian. Mr. Seward, in reply, wrote as follows:—"After a review of all the facts, the President is gratified with the assurance you give of the Emperor's good disposition. I regret, however, to be obliged to say that the condition which the Emperor presents is one which seems to be impracticable."